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A
CATALOGVE
OF
SUPERSTITIOUS INNOVATIONS
IN

The change of Services and Ceremonies; of presumptuous irregularities, and transgressions, against the Articles of Religion, Act of Parliament for uniformity, Canons, Advertisements, Injunctions, and Homilies.

And Lastly, Of sundry perjurious Violations of the locall Statutes of *Durham* Cathedrall Church, which the Dean and Prebendaries, and all other Members of the said Church, took their corporall Oaths, to observe, and obey, at their admittance and installation, according to that in the 13. Chap. *De admissione Canonicoꝝ*.

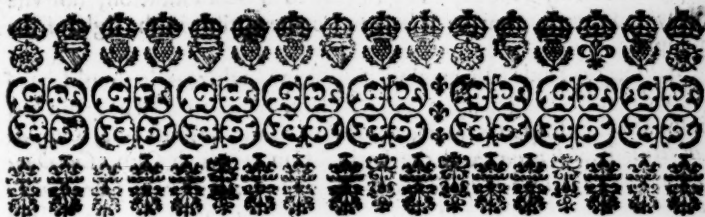
Omnes cujuscunque nominis & conditionis fuerit jurabunt.

Brought into *Durham* Cathedrall by Bishop *Neal*, and the Dean, and Prebendaries of the said Church.

Opposed by *Peter Smart*, Prebendary of *Durham*, lately restored to his said Prebend, All censures and sentences of the Commissioners and other Judges, being Reversed and Cancelled by the High Court of Parliament, after his eleven yeers imprisonment, and fourteen yeers persecution in the severall High Commissions of *Durham*, *London*, and *York*, for Preaching against the Superstitious Innovations in *Durham*, aforesaid.

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A Catalogue of Superstitious Innovations in the change of Services and Ceremonies ;
Of presumptuous irregularities, and transgressions
against the Articles of Religion, Act of
Parliament for uniformity, Canons, Ad-
vertisements, Injunctions, and
Homilies, &c.

1. **I**nnovators in *Durham*, offended against the Church of *England*, in taking away the Communion-Table, and in place thereof, erecting an Altar contrary to the Injunction for Tables in Churches, which commandeth Altars to be removed, and Communion-Tables, brought into all Churches, and Chappels, both Cathedrall and others, that uniformity might be observed.

2. They likewise offended against the Church of *England* in all her Church-Books (in which the word Altar for Communion-Table is never put,) I mean the new Testament, the Book of Common-prayer, the Injunctions, Canons, Articles of Religion, and Homilies; they offended I say, in that they give to the holy Table, the name of an Altar, it being no true Altar; not so much as the Image of an Altar, or having any likeness, or resemblance of an Altar.

3. They offended in making it a brave and sumptuous Altar, with much gay and gaudy superstitious and unlawfull furniture; whereas (according to the advertisements, and eighty two Canon) it ought to be

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a Table,

a Table, not an Altar, a decent Table, not curiously carved, not gorgeously beautified, painted, and gilded, to move admiration, nor vile filthy and rotten, to make it base and contemptible in the sight of the people.

4. They offended in making it of stone, whereas it should be of Wood, and setting it upon stone Pillars, or upon a Wall; whereas it should stand upon a frame, according to the Injunctions, *Can. de Aedificiis Ecclesiasticis*, And the Latin: Canon which saith, *Curabunt Mensam ex asseribus compositam junctam, que administrationi sacro-sanctæ communionis inserviat*, and practise of *Durham*, and other Cathedrall and Parish Churches, since the reformation, 1. *Eliz.* when stone Altars were demolished, because they were unmoveable, fastned to the ground, and so heavy, that twenty men could not bear one stone Altar, but they should be light and portable, for it is the Deacons Office to carry, or remove the Table, and how can it be portable, if it be like to *Durham* Altar, on stone columns, or *Wormeth* Altar, on a stone Wall; and how can the Deacons do their Office in removing the Table from place to place, as occasion serveth, and our Church enjoyneth; which is impossible, if it be of Marble stone, and a double Table as *Durham* is, so heavy as a Wain-load of stones, and fastned to the ground also.

5. They impudently transgressed, especially in some Parish Churches, in not placing the holy Table where morning Prayer, and evening Prayer are appointed to be said, but at the East end of the Church or Chancell, where no part of evening Prayer is ever said in any Church at an Altar or Table, but in Parish Churches; where there are long and narrow Chancels, the people in the Body of the Church neither hear nor see the Priest at his Altar in the East, and consequently cannot be edified.

Also in Cathedrall Churches, where the Table is placed so far from the Congregation, the Minister officiating thereat, cannot so well be heard, nor the people so well be edified, as when the Table standeth in the Body of the Church, or Quire, neer amongst the people.

6. Innovators in *Durham* and *York*, have notoriously transgressed against the Book of common Prayer, both in Cathedrall and Parish Churches and Chappells, in setting the Communion Table with neither side toward the North, so that the Minister cannot stand at the North side, as the Rubrick enjoyns him to do, and as the custome is of all Ministers officiating.

7. Innovators in *Durham* and *York* have grievously offended in teaching falsely, and maintaining, That Priests, Sacrifices, and Altars are indifferently used for Ministers, Sacraments, and Communion Tables in the Liturgy of the Church of *England*; for those things are indifferently used, which are used *promiscuè*, as *Synonymous* words of the same signification are used commonly.

But our Church Liturgy useth not the words Priest, Sacrifice, and Altar indifferently, and so commonly as the words Minister, Sacrament, and Communion Table;

For Altar is never mentioned in our Liturgie, but the Lords Table, and Lords Boord; nor Sacrament is ever teamed a Sacrifice in the Liturgy; for at the Communion all that receive are appointed to say, *Accept, O Lord, this our Sacrifice of praise and thanksgiving*: And again, not the Minister alone, but all the Communicants must say, *We offer and present unto thee, O Lord, our souls and Bodies to be an holy and lively Sacrifice*, neither is the word Priest ever so much as once mentioned in the Text of our Liturgy, save onely in the Rubrick, which are rules and directions how to use the Liturgy:

As for example, In the Absolution, *God hath given power and commandment to his Ministers* (not Priests) *to declare and pronounce to his people, being penitent, the Absolution and Remission of their sinnes*: And in the Letany, *That it will please thee to illuminate all Bishops, Pastors, and Ministers of the Church, &c.* And another place, *Endues thy Ministers with righteousness* (not Priests) because the word Priest, implies a Sacrifice, as saith Bishop *Latimer*; and it is never used in the Word of God, for a Minister of the Gospel: so that by using the words Altar, Priest, Sacrifice, they speak not the language of their Mother the Church of *England*.

8. They offended in opposing the Fathers, and the primitive Church, against the Church of *England*, and the grave and learned Bishops which reformed the same, in defence of Altars, Priests, Sacrifices, &c. which they preferre before Communion Tables, Ministers, and Sacraments.

Doctor Morton, now Bishop of *Durham*, in his Apologie, pag. 165. saith, Primitive antiquity (as hath been confessed by Papists themselves) did abstain from the names of Priest, Altar, and Sacrifices, teaming them according to the tenor of the new Testament, Elders, or Bishops, Tables and Eucharists.

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428 In the after times, the Fathers presumed to take a greater liberty of speech; but they never meant to defend such popish sacriledge, as is the having of Priests, Sacrifices, and Altars: And because ages more degenerating did set as it were a Byas upon the phrases Priests, Sacrifices, Altar (which had been used by the Fathers improperly) to draw them to a proper signification, flat contrary to their first Institution; therefore did Protestants wish, That those ancient Fathers had rather contained themselves within their more ancient bounds, than that their liberty of speech should have occasioned in Romanists that prodigall error in Doctrine. Thus much saith Doctor *Morton*.

9. They notoriously offended in removing the Font so often from the ancient usuall place where heretofore it stood, contrary to the advertisement, *The Font shall not be removed*; and the 81 Canon, *The Font shall stand in the ancient usuall place*.

10. They offended highly in adoring the Altar, falsely so called; for when it is gorgeously adorned with brave and rich Furniture, and set up on high at top of the Quire or Chancell, removed from the base and prophane multitude, as they account them, and carrying a greater Majesty than it had, being a plain Communion Table, standing in the Body of the Church, then they bowed down to it, and worshipped it, more than ever the papists did, making it thereby an execrable Idoll; they bow down, I say, their bodies before the same Altar, and towards no other thing or place in the Church, as if it were the most holy thing the Church of God hath, (as Doctor *Duncomb* blasphemously writeth, in his Determination) holier than the Bible it self, to which none make legs, or bow their bodies.

11. They have offended in contradicting the Church of *England*, and endamaging our reformed Religion, in not defacing nor abolishing monuments of Idolatry, but repairing, adorning, beautifying, and multiplying them, more than ever they were in time of popery, contrary to the 23 Injunction, in which, charge is given for the abolishing of things superstitious.

That Candlesticks, Pictures, Paintings, and all manner of Monuments of Idolatry be taken away, utterly extinct, and destroyed. So that there remain no memory of the same in Walls, Windows, or elsewhere. *Item*, In the Articles of the first year of the Queens visitation, 1559. The second Article enquireth, whether Candlesticks, Images, Pictures,

pictures, and other Monuments of Idolatry, and Superstition, be abolished: Hereby it appeareth that the intention of the Church of England, was at the reformation thereof; from Popish Superstition, and Idolatry, that Massing Copes, and other Altar Cloaths, embroydered with Images: That Candlesticks, Tapers, Crosses, Crucifixes, &c. being once ejected, must not be brought in again, and set upon the Communion Table, or in Windows above the Table, as is done in *Durham*, and other Churches adjoining.

12. They offended in rejecting the Homilies, and Injunctions, and consequently the doctrine of the Church of England, because they condemn Images, Altars, and other superfluous ornaments.

The Homily of the place, and time of prayer, hath these words of a woman, saying, to her neighbour at the first reformation of Churches in England; Alas, alas, what shall we now do at Church, since all the Saints are taken away, seeing all the goodly sights we were wont to have are gone, seeing we cannot have the like piping, and chanting, and playing on the Organs that we had before. But dearly beloved, saith the Homily, we ought greatly to rejoyce, and give God thanks, that our Churches are delivered from all these things which displeased God so sore; but now, those abominations which were taken away at *Durham*, are restored again with great advantage.

13. They offended in calling their superstitious Trinkets, Ornaments of the Church, which our Church disalloweth, and condemneth, as being disgracements of Religion, and abominations in the Church of God.

Thus saith the Homily against the perill of Idolatry, and Superstitious decking of Churches. The Lords holy Name ought to be called upon by publike prayer, and thanksgiving; his holy Sacraments ought duly and reverently to be administred, not gaudily, flauntingly, theatrically, histrionically; due reverence is stirred up in the hearts of the godly by the consideration of those true ornaments of the house of God, and not by any outward Ceremonies, or costly and glorious deckings of the said House or Temple of the Lord, as Saint Bernard saith, *Orantium in se retorquent aspectum, impediunt affectum*, Such glorious spectacles draw away from God, the minde of them that pray, and they hinder holy affections, or meditations.

Praetendunt ornatum (saith *Hemingus*) in his *Exbiridion*, speaking of Images, *Si illi ornatum adjunctum sit ullum periculum, sit maledictum.* They pretend that they are set up for Ornaments, but cu' sed be such Ornaments, to which the perill of Idolatry is joyned; And again, *Spiritus Sanctus*, saith *Ezekiel*, *Chr. 20. Vocat Idola abominaciones oculorum, sed pulvis & cinis ea vocat ornamenta oculorum*, The holy Ghost calls Images the abomination of the eyes, but man that is but dust and ashes, calls them the ornaments of the eyes, and then he concludeth, *Verus ornatus Templorum, utilis & Deo, gratus est, concio, cantio, oratio, communio & non haec quae vel impediunt vel vitiant.* The true Ornaments of the Church profitable to men, and acceptable to God, is, the preaching of Gods Word, the singing of Psalms, the administration of the Sacraments, and Prayer, and not such things as do hinder and defile the same.

14. They have offended against their Mother, the Church of *England*, in taking away the ten Commandments, where they placed their Altar; for having cast out the decent Communion Table at the same time, they sent away into the Countrey the Decalogue fairly written in golden Letters, contrary to the expresse words of the 82. Canon, and practise of all our Churches,

The ten Commandments shall be set upon the East end of every Church or Chapell where the people may best see and read the same; So they were placed in *Durham* Cathedrall, very fairly written, and hanging upon the Wall, till the Lords Table was taken away, and a brave sumptuous Altar daily adored by all sorts of people, specially, Priests and Clerks, with bowing down their bodies before it.

Till (I say) a glorious high Altar was erected with Crucifixes, and other Images of Saints and Angels, even of the Trinity it self.

Which Idols (as the Church of *England* calls them in her Homilies) could not endure the presence of Gods second Commandment, which forbids Images and Idolatry; and much more reason had they to remove the Decalogue out of their sight, since the fourth Commandment also was by them abrogated, which commandeth the observation of the Sabbath, *Remember that thou keep holy the Sabbath day, the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.* At the end of the fourth Commandment, our Church enjoyneth the people to kneel down, and say, *Lord have mercy upon us, and incline*

our hearts to keep this Law, What Law? The Law for observing the Christian Sabbath; which word Doctor Linsell said, My stomach riseth when I hear Sabbath, call it no more Sabbath; And Bishop Neal said at his visitation in Durham, I see no reason but that the Festivall day of a Saint, may be preferred before Sunday, what is Sunday?

15. They have ridiculously and superstitiously offended in the use of Copes, and other superstitious Vestments, falsely called Copes, at unlawfull times and places.

And they continued even till this time, 1642. in the same abuse, being admonished and taught the truth, they will not amend, nor acknowledge their error.

The 24. Canon saith thus, in all Cathedrall and Colligiat Churches, the holy Communion shall be administred by the Bishop or a Prebendary, the principall Minister using a decent Cope, and being assisted by the Epistoler and Gospeller agreeably, according to the advertisements published, Anno 7. Eliz.

The advertisements made by Commissioners authorized, under the great Seal of England, saith thus:

At the administration of the holy Communion in Cathedrall and Collegiat Churches, the principall Minister shall use a Cope with the Epistoler and Gospeller agreeably, and at all other prayers at the Communion Table, to use no Copes but Surpleses; The 45. Canon saith the same. *When there is no Communion, it shall be sufficient to wear Surpleses.* By this it is manifest, That the Copes must be decent, and they must never be used, save only at the administration of the holy Communion.

But *Durham* Innovators did say their second Service daily when there was no Communion at their Altar, and after every Sermon, one of the Priests did put on a Cope, to say, two or three Prayers at the Altar, not suffering the Minister to dismiss the Congregation with blessing of Gods peace as was wont to be done in *Durham*, and all other Cathedralls of *England*, till very lately some new fangled Deans, and ignorant Canons, absurdly have imitated *Durhams* fooleries.

16. They offended in using, and justifying him that used a Cope in the Pulpit, a Hood being appointed, and sitting in his Stall in a Cope

Cope at time of divine Service and Sermon; at which times, Hoods are alwayes commanded to be worn by Graduates, which are never put on with Copes, and Copes are alwayes forbidden, save only at the administration of the holy Communion.

This was done in *Durham*, contrary to the example of all Churches, either popish or Reformed; contrary also to the expresse words of the Canon and Injunctions. In the 25 Canon thus we read, *In the time of Divine Service in all Cathedrall and Collegiate Churches, Deans and Prebendaries being Graduates, shall dayly, at the times of Prayers and Preachings, wear with their Surplices such hoods as are agreeable to their Degrees.*

The Advertisement saith the same, *Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire, and when they preach in the Cathedrall or Collegiate Church, to wear their Hoods.*

Master Burgyn, the first setter up of Altars, and introducer of other popish Ceremonies in that Countrey, having taken three Degrees in Cambridge, offended thrice in wearing a Cope without his Hood; without which Hood he preached twice; and once sat in his stall in a Cope when he preached not, as if he had been some Sir *John lack-larine*, or simple petty-Canon.

17. They offended both in using sumptuous Copes glittering with Images; and among the rest, of the blessed Trinity; God the Father, in the likenesse of an old man; God the Son, in the likenesse of a younger man; the holy Ghost, in the similitude of a Dove, wrought upon red Velvet with Gold, Silver, and Pearl; one of which was taken from a Masse-priest.

As also in using scurvie, py-bald, curral'd, and ridiculous Vestments, falsely called Copes (being indeed very fools coats) at the Communion Table, and that dayly at the Administration of the holy Communion; whereas by the aforesaid 24 Canon, a decent Cope is onely commanded; and by the Latine Canon all Vestments defiled with superstition are forbidden: in the latine Canon *de officio Decani*, thus we are taught, *Nul-lus ex ordine Ecclesiastico quocunque nomine censeatur, utetur ulla veste superstitione contaminata*; No Ecclesiasticall person, by what name soever he be called, shall use the gray *Amice* (as they call it) or any other Vesture defiled with like superstition.

18 They have wickedly transgressed against the 49 Injunction, in abusing the laudible Science of Musicke every day, and every Service without understanding of the people, and edification.

The 49. Injunction willetth and commandeth the laudible Science of Musick be so preserved, that the same in any part of Service, be not so abused in the Church, that thereby the Common Prayer should be the worse understood of the hearers. That there be a modest and distinct song, so used in all parts of the Common Prayers in the Church, that the same may be as plainly understood, as if it were read without singing. And although one Hymne of more exquisite Musick, in the beginning or end of Common Prayers may be sung; yet respect must be had, that the sentence of the Hymne may be understood and perceived.

Notwithstanding this Injunction, our *Durhamers* have been so eager upon piping and singing, that in stead of the Morning Prayer at 6. of the clock, which was wont to be read distinctly and plainly, for Schollers, and Artificers before they began their work, they brought in a solemne Service, with singing and Organs, Sackbuts and Cornets, little whereof could be understood of the people, neither would they suffer the Sacrament to be administred without a continuall noise of Musick both instrumentall and vocal, to the great disturbance of those holy actions.

19 They offended in multiplying unlawfull Anthemes, and disallowing lawfull Psalms-singing by the whole Congregation, before and after Sermons; according to the custome of all Cathedrall and Collegiate Churches, and of *Durham* it self, before Doctor *Cosins* and other of Bishop *Neals* Chaplains became Cannons of that Church; which unlawfull forbidding of Psalms to be sung in a vulgar tune, according to the custome of all other Churches: they have continued to this present year, 1642.

20 They offended in singing the *Nicene Creed* not after the manner of distinct reading, as the aforesaid Injunction commands, and as that which is called the Apostles Creed is sung, yet forcing the people with brawling in the time of Divine Service, to stand up upon their feet, all the time that it is sung though they understand nothing, neither can they perceive, whether it be a prayer or a Creed contrary to

the Rubrick and Injunction, and 18 *Cannon* which injoyne the people to stand up, when the Apostles Creed is said, saying with the Minister in an audible voice, which none can do when the *Nicene* Creed is sung by the whole Quire, with all their muscal instruments.

21 They offended in taking pipers and singers for assistants, at the Administration of the holy Communion: which are disturbers rather, which is an Innovation in *Durham*, begun there when Doctor *Cosins* was made Prebendary of that Church; for both in *England*, and all other reformed Churches all are commanded to depart which do not communicate.

22 They offended in chanting in the Quire amongst singing-men and children; which is a base employment, for Maior Cannons, Prebendaries, and Preachers, amongst whom it is a thing unaccustomed, and unlawfull, when they sit in their Prebendall stals disallowed by Bishop *Howsar* their Diocesan in his Visitation, and forbidden by *Gregory* the great, who saith, *Prohibitum est, ne quis in Ecclesia canat nisi inferiores ordines uel subdiaconi; Diaconi uero lectioni & predicationi incumbant.* It is forbidden (saith he) that any chant in the Churches but men of meane degree, none above Subdeacons, but Ministers or Deacons, must apply themselves to reading and preaching, for that makes most for the peoples edification, to which all must be done.

In old time, *Omnes simul psallebant in Ecclesia*, all Christians did sing together in the Church; yet now, *Soli Clerici canunt*, the Clerks onely sing, as *Bellarmino* confesseth, li. 2^o. de *verbi Dei*, cap. 16. & lib. 1. de *bonis operibus*, cap. 16. Yea though the Papists confesse, that it was given in commandment by St. *Paul* (saith *Bineus*) that the faithfull in their Assemblies, should praise God together with heart and voyce by singing Psalmes, yet they tell us (saith *Bellarmino*) that *Ecclesiastica institutione optime provisum est, ne prater certos ad hoc inscriptos alii in Ecclesia canerent.* It is excellently well provided for by the Orders of the Church, that none should sing but a set number appointed for that purpose, viz. Priests, Clerks, Singingmen and Quiristers.

23 The most impudent and most unlawfull Innovation that ever was seen in any Cathedrall Church of *England*; was that of taking away

away the Morning Prayer at 6. of the clock, which had continued above sixty yeers; and putting in the place thereof, the ordinary Morning Service appointed to be said at ten of the clock, which continued about two yeers.

Injunctions were given September 25 1^o. *Eliz.* by William Lord *Eures*, Doctor *Sands*, and others, Commissioners authorised under the great Seal of *England*, to the Dean and Chapter of *Durham*, and to all other Ministers of that Church, to be observed by every of them, in their offices and degrees. for the advancement of Gods glory.

The 10. Injunction is this, consisting of 5 clauses, the first, that you shall have your Divine Service at due or convenient houses in your Church.

2 And that you shall (besides your ordinary Morning Prayer and Service) have every working day, at 6. of the clock in the morning, the Common Prayer with the English Letany, and Suffrages, instead, and in place of the morrow Masse.

3 To the intent, that the Schollers of the Grammer Schoole, and other well disposed persons may daily resort thereto.

4 And that some be appointed weekly as it shall come to their course: either such as were appointed for the morrow Masse, or else some of the petty Cannons.

5 And that to be done in some convenient place of the Church.

24 The foresaid Morning Prayer at six of the clock, our Innovators of *Durham*, might not alter or disannull.

1 Because it was ordained and established by lawfull Authority, of the Sovereigne Prince and Parliament, under the great Seal of *England*; in the generall reformation of the Church, which private men without authoritie, might not take away nor change, without the danger of excommunication and deprivation, for their impudent sawcinesse, in rebelliously withstanding the Kings Laws.

2 Because it was contrary to the custome of *Durham* Cathedrall, which had continued ever since the first yeer of *Queen Eliz.* 1559. till the second yeer of our Sovereigne Lord King *Charles*; to the observation of which custome, all *Durham* Prebends, take expressly their corporall oath when they are installed.

3 Because it is contrary to all Cathedrall Churches in *England*, (as Bishop *Hewson* said) which Cathedrals still retain their Morning

Prayers, plainly read by one Minister, with a Psalm in the end, in a vulgar tune, which all the Congregation may sing together.

4 Because these Injunctions being made for the advancement of Gods glory, the taking away of this Morning Prayer distinctly said, is the hindrance of Gods glory, with the devotion and edification of Scholers; and other people for whom it was ordained, without which edifying knowledge, no service can be acceptable to God, either in Cathedrall or Parish Churches.

25 In the foresaid Injunction for 6 a clock Prayer, 5 clauses are contained; against every one of which our new fangled *Durhamers*, have notoriously offended, they have overthrown and turned upside down, the whole frame and form of all forenoon Services, confounding the ordinary Service at 10 a clock with the 6 a clock Prayer, and bringing in a new found second Service to be said alone, without a first at the ordinarie accustomed houres of the day, by which they have deprived the whole book of Common Prayer, and the Rubricks thereof.

26 Concerning the first of which five, in *Durham* Cathedrall, the Divine Service called in this Injunction the ordinary Morning Prayer, hath not been kept at convenient and due houres, the usuall time whereof was all the time of *Queen Eliz.* and *King James*, between the houres of nine and eleven; but our brainsick Innovators of *Durham*, removed the ordinary Service to 8 a clock, and so it continued about a yeer, and all that time, they had 3 forenoon Services, one at 6. another at 8. and a third at 10. of the clock, afterwards upon better advice (because three Services in one forenoon were tedious) they took quite away the plain and best Morning Prayer, appointed by this Injunction, and put in place thereof, the ordinary Divine Service, and called the people thereunto, by the ringing of three Bels, to which not 3 persons usually resorted, especially in Winter time, and dark mornings.

27 The ordinary Morning Prayer (called the Mattens and Divine Service in the foresaid Injunction) which appoints it to be said at due and convenient houres, that is between the houres of nine and eleven, (according to the custome and practise of all Churches) is that which is ordained in the book of Common Prayer, the Rubricks prescribing the manner of saying the same, for time, place, order, and fashion

shion of rights and Ceremonies without alteration; according to the Cannon of our Church.

Observabunt ordines & ritus descriptos in libro publicarum precum, tam in legendis sacris Scripturis, & precibus dicendis, quam etiam in administratione Sacramentorum: ut neve detrahant aliquid, neve addant, neve de materia, neve de forma.

Again, the 14. Cannon saith, all Ministers shall observe the orders and Ceremonies prescribed in the book of Common Prayer, without either adding or diminishing any thing in matter or form.

Our seditious Innovators of *Durham* have not observed the orders and rights, prescribed in the book of Common Prayer; but they have added, diminished, and altered the whole form of Divine Service, and two yeers together they have had no ordinary Morning Service, according to the Rubricks.

28 For 2 yeers together from 1627. till 1629. our *Durham* Innovators, Mr. *Cosin* and his Associates, would not suffer any ordinary Morning Prayer to be said at the due and usuall time, between 9 and 11, in the place where Evening Prayer was duely said; but every day, working dayes, and holy dayes, they went to the Altar (as they termed it) to say a second Service, so they call the Communion Service, which is no part of the ordinary Morning Prayer; as appeareth by the last Rubrick before the Letanie, and before that which they call the second Service, Thus endeth the order of Morning and Evening Prayer throughout the yeer.

Neither is the place where their Altar stands, the accustomed place, for saying any Divine Service, being at the East end of the Quire or Chancell, so farre in some Churches from the Congregation, that they can neither see the Minister, nor hear what he saith, nor understand so well as they do the Evening Prayer, said in the usuall place among them.

29 The first Rubrick, in the book of Common Prayer, is this.

The order where Morning and Evening Prayer shall be used and said. The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappell, or Chancell. And the Chancels shall remain as they have done in times past.

This Rubrick our *Durham* Innovators have violated sundry waies; for here we see one place is appointed for Morning and Evening

Prayer; not two places, one for Morning, and another for Evening Prayer.

Evening Prayer hath been used in the accustomed place, in which it is, alwayes said in the midst of the Quire. This alteration our irregular *Durhamers* made themselves, without the determination of the Ordinarie, who by the 14 Cannon is limited, that he may do nothing whereby edification may be hindred, and how can the people be edified, when they cannot hear the Minister, as is done in Mr. *Burgoyns* Church at *Warmoth*, &c?

Again, whereas the Rubrick saith, Chancels shall remain as they have done in times past; our new fangled *Durhamers*, and other countrey Priests (following their example) have made *Cancellor inter Cancellor*, Chancels within Chancels, that is, an Inclosure, to divide their Altar Eastward from the Quire, as the *Sanctum Sanctorum* was separated with curtains from the rest of the Temple; who ever heard of 2 Chancels in one Church, till *Durhamers* invented it? contrary to this Rubrick and the example of all Churches in England in former times. So that they have a holy Church, a more holy Chancell, and at the East end thereof a most holy inclosure, where the Altar must stand, unto which no man or woman may have access but Priests onely.

30 Another Rubrick saith, *Then shall follow certain Psalms in order, as they be appointed in the Table made for that purpose.*

And another Rubrick saith, *Then shall be read 2 Lessons distinctly, with a loud voice that the people may hear; the first of the Old Testament, the second of the New, like as they be appointed in the Kalender.*

The Minister that readeth the Lessons, standing, and turning him so, as he may be best heard of all that be present.

No Psalms nor Chapters were read, either of the old or new Testament (which is a principall part of Divine Service) by our *Durham* Innovators for the space of two yeers, and consequently they had no ordinary Morning Service in their Cathedrall in the usuall place, time, and form, as is prescribed in the book of Common Prayer, Canons, Injunctions, and Act of Parliament for Uniformity, which commands all Churches to be uniform; unto none of which *Durham* Cathedrall was agreeable in their Morning Services.

31 The Act of Parliament for Uniformity hath these words: *If any person, or Minister, in any Cathedrall, or parish Church, shall by open fact,*

fall, or deed, or by threatening, compell any to sing or say, any common or open prayer, otherwise or in any other manner, or form, then is mentioned, in the book of Common Prayer, let him be indicted.

Again in the same Act, no rite, order, form, or manner, at Mattens, or Even song, may be used in Cathedral, or Parish Churches, but that which is appointed in the book of Common Prayer.

The form of Morning prayer, was altered in *Durham* Cathedral, by dividing it, into 2 parts, to be said at two distinct times.

Most of the Rubricks with sundry Cannons, and Injunctions, have been violated, and broken by means of that division.

Many rites, and ceremonies, have been changed, & unlawfully used.

Men have been enjoined, at forbidden times, to weare unlawfull vestments, condemned by our Church; some have been compelled with threatening and penalties to obey their unlawfull commands: As was evidently seen in the morning Prayer, which by the Injunction, and custome of 60 years continuance, was said in a place appointed thereunto, by one petty Cannon alone, plainly, distinctly, and briefly to be ended at seven a clock.

But new fangled *Durhamers* would have their new devised morning prayer, to be said, and sung solemnly in the Quire, with all the voices of men and children, and muscall instruments, whom they forced, to be present, at that unlawfull Service, and there to abide till all was done at 8 a clock, whereby they have deserved many wayes to be indicted, and for their contumacy deprived of all their livings, according to the Statute. In that being often admonished, they would not amend for the space of two years.

22 But the most notorious Innovation, and most contrary to the foresaid Act of Uniformitie, was that which Mr. *Cosin* and his Associates took up at *Durham* about the year 1626. to go in a Cope to the Altar to say 2. or 3 prayers after every Sermon, which is a strange ceremony, not mentioned in the book of Common Prayer, or Cannons, and consequently forbidden.

They would not suffer the Preacher to dismisse the Congregation, with the blessing of Gods peace; as was wont to be done in *Durham*; and all other Churches of *England*.

They alledge for themselves, the Rubrick after the *Nicene Creed*.

After the Creed, if there be no Sermon, shall follow one of the Homilies, set forth by common Authority. And after such Sermon, Homily, or exhortation,

ration, the Curate shall declare unto the people, whether there be any holid-
dayes, or fasting dayes in the weeke following.

And earnestly exhort them to remember the poore.

This Rubrick makes nothing for this fond Innovation, for it saith,
After the Creed, if there be no Sermon, shall follow one of the Ho-
milies. And then it saith, after such Sermon, Homily, or Exhorta-
tion, the Curate shall declare whether there be any holidayes, or fast-
ing dayes.

Here is a contradiction, or rather a nonsense, if the words be not
rightly understood.

If there be no Sermon, and then, After such Sermon, Homily, or
Exhortation, what meaneth this?

After such Sermon, if there be no Sermon, the meaning of the Ru-
brick is plain, and the practise of all our Churches expound it, when
there is no Communion, if there be no Sermon preached in the pulpit,
the Curate being no preaching Minister, shall read an Homily or Ex-
hortation; which Homily is termed a Sermon, not preached in the
pulpit on any text of Scripture, but read as the rest of the Service by
the Curate, with no conceived prayer, or Psalms sung before or after
the Homily: and then the Curate when the Homily is done, must pro-
ceed as the Rubrick directs him, to declare to the people, whether
there be any holidayes the week following: and he must exhort them,
to remember the poore, saying one or more of these sentences,

Now in what Cathedrall Church doth any Curate after Sermon,
warne holidayes, or fasting dayes, or read any sentence to exhort the
people to make any collection for the poore?

But every Preacher in a Cathedrall Church goeth up to the pulpit,
taketh a text of Scripture, hath a Psalme sung, and maketh a prayer,
before the Sermon; Which Sermon being done, concludeth with a
prayer, he sitteth down in the pulpit till the Psalme be ended, and
then standing up, he dismisseth the congregation with the blessing of
Gods peace.

Thus the Reformers of the Church understood their own Rubrick,
and this hath been the practise of all Churches of England; till lately
fantasticall Innovators in *Durham*, changed and corrupted the whole
form, and fashion of our Church Service: and other Churches igno-
rantly and superstitiously have lately begun to imitate *Durham*, in the
same ridiculous innovations.

33 They have offended in preaching and defending them that did preach against the religion established, & impudently traducing, vilifying, and disgracing the grave and learned reformers of our Church, as Doctor *Cosin* did in his Sermon of the Parable of the Tares, That the Reformers of our Church when they took away the Masse, they murther'd all religion and the service of God, they called it a reformation, but it was indeed a deformation, and Doctor *Lincolne* said that the Reformers of our Church were ignorant Calvinisticall Bishops, contrary to the advertisement: no person shall preach any matter tending to dissention or to the derogation of the religion, and doctrine received.

34. They offended in altering orders established, and ceremonies prescribed, and taking upon them to make new orders for the observation of unlawfull sermons & ceremonies without the Kings authority under the Great Seale of England, for which presumption they are excommunicated, though they pretend the Bishops authority to whom they give transcendent authority, which is notwithstanding limited by the local statutes of Durham Church, and by the Canons both old and new: his office is assigned to preach and to see that the Church Service and Sacraments be rightly administred as is prescribed in the Common Prayer; he may not hinder preaching by preferring petty ceremonies and solemn services with piping and singing before Sermons, nor corrupt with unlawfull orders and new rites both Service and Sacraments according to the first Latin Canon. 1571.

35 They offended in making *Gloria Patri* a Creed, and making the people to stand when it is said, it being no Creed, but a prayer. At which they are enjoyned to kneele, as likewise forcing the people to stand, when the Nicene Creed was sung, and to kneele when some prayer is sung. Though the people could not understand whether they were prayers or Creed.

The seventh Article of religion *De tribus Symbolis* acknowledgeth but three Creeds, to be said in Churches, viz. the Nicene Creed; the Creed of *Athanasius*, and the Apostles Creed. Innovators in *Durham* have added a fourth Creed, *Glory be to the Father, to the Sonne, &c.* and they enjoyned the Ceremonie of standing, as if it were as good a Creed as the Apostles Creed, being indeed no Creed, but a prayer: for it is part of the Letany, which is nothing but prayers at which all are enjoyned to

D

kneele

knale. Therefore they are excommunicated *ipso facto* by the 5. Canon, as depravers of the booke of Common prayer and the Articles of religion.

36. They offended in burning of Wax-candels, in excessive number, two or three hundred at a time, when and where there was no use of lights, as namely on Candlemas day 1627. when the daies were lengthened two houres, and Service might be done an houre before day light was gone, as it was in *Westminster-Abbey* this yeere 1641. no Candles being lighted there at Evening prayer.

37. They offended likewise in turning their faces to the East, and orcing the people so to doe. which is a Ceremony not allowed in our Church: in this Doctor *Cosins* offended, not onely in turning the readers Deske at morning prayer, and the Deanes Pue, that they could not sit with their backs towards the East; but also when he administred the Communion, he stood on the West side of the Table with his face towards the East, and backe towards the people; which is a Ceremony the Popes Priests are enjoyned to use at Masse. and the care of the reformers of our Church was, that Ministers of the Gospell should not be like Masse-priests, in superstitious Ceremonies, or that our holy Communion should be like their Idolatrous Masse. Again the turning of faces alwaies Eastward in the Service of God, is a Ceremony not appointed by the Church of England, nor mentioned in the Booke of Common prayer, as Bishop *Hart* confessed openly upon the Bench at *Torke*; and consequently it is forbidden by the Act of uniformity under great penalty.

The Prebendaries of *Durham* incurred the horrible sinne of perjury in not convening me before the Chapter there to be examined and matters debated, if they had any thing to lay to my charge, according to the Statutes in that behalf, and their oath.

The words in the second Chapter are these:

38. *In excessibus corrigendis decani & Canonicorum ea est prerogativa quod ratione Prabendarum non convenientur extra capitulum, quia causa huiusmodi que ratione Prabendarum emergunt, in capitulo decani & capituli iudicio terminari debent.* Such is the prerogative of the Deane and Prebends, that all faults among them must be judged by the Deane and Chapter, they must not be convented by any out of the Chapter-house.

And

And againe in the third Chapter :

Si quævis quæstio aut controversia inter aliquos de Capitulo orietur, per Decanum & Capitulum debet terminari.

And the conclusion is :

Forensia enim iudicia, fratres subire non decet.

All these they have violated in casting me into the whirlepoole of the High Commission Court at *Durham, London, and Yorke*, and therefore I humbly desire the Right Honourable House of Peeres to finish and conclude my cause according to the impechment transferred unto their Lordships by the honourable House of Commons, whereby satisfaction may be made unto me for the excessive wrongs and losses which I have sustained. By this it appeareth that all controversies betweene Prebendaries, must be ended in the Chapter house unlesse the crime be so great that the Visitor must examine and correct it; by whom and none else, the delinquent may be deprived, and not by the Bishop, unlesse, *Idem Canonici in offensa aliqua aut crimine gravi, veluti Hæresi, adulterio, furto, perjurio, atque id genus aliis culpabilis inventus fueris.* And then saith the statute 37. chap. *Fiat sequestratio prebende, interim dum talis accusatio coram Episcopo visitatore pendeat.* Now it is well knowne, that the late Bishop *Howson* in his Visitation 1631. and at sundry other times cleared me, not culpable of any fault, which could deserve so great punishment, or any at all. But contrarily did say, that Doctor *Cosin* was a factious and seditious man, and that he deserved to be expeld for corrupting the Church Service and Ceremonies. They (Doctor *Cosin* and others) proceeded against me maliciously and treacherously, by a strange and unheard of suspension, from comming to *Durham Church*, onely at the same time that I kept residence contrary to the statutes, which bind me to be present in the time of Divine Service every day, and this they did in the midst of my Residence; so that I could not come to Church ten daies together, being prohibited by the sentence of suspension, nailed up upon my stall.

They are bound by oath to maintaine and cause others to maintaine all rights, priviledges, and customes of the Church, this Law, right, and custome they perjuriously violated.

39. They perfidiously and most uncharitably conspired against me all of them, not one excepted, not to come to my residence continuing one and twenty daies, and though they were oft invited, and

kindly intreated, yet not one of them would once come to my house, such a thing was never heard of before. And it is contrary to their oath, *Omnes probatas & Probandas hujus Ecclesie consuetudines observabo.* I take my oath that I will observe all approved customes of the Church.

40. They made another most damnable conspiracy against me in the Chapter-house, in sending letters full of horrible slanders and diabolical calumniationes to Doctor *Laud* then Bishop of London, and foure other Bishops, which are since dead; and this they did many times: one of which letters I have, full of untruths, making the Bishops beleieve that I am an enemy to the Church, a man unsufferable, and that I preach against his Majesties Chappell. All which are most false and some of them knew they were false, and therefore they are perjured, and by the statute to be expeld, *Statuimus ut nemo in virtute juramenti Ecclesie praestiti contra Decanum aut Canonicos, quicquam dicat aut denuntiet, nisi quod verum crediderit, cap. 40.* By vertue of their oath all are i-joy-
ned to say nothing against any Canon, but what they beleaved to be true.

And this sending of Letters by Messengers hyred on purpose was oftentimes on the Churches charges, whereof a good part was mine own money; and in all other suite against my selfe, they used my owne money; which is thevery robbing me, and endeavouring to kill me with my owne sword.

41. They made a sequestration of all my living, belonging to my Prebend. All the Prebendaries then in *Durham* with the Deane, concurring to belio and slander me, (*viz.*) that I preacht *contra pios & salubres ritus Ecclesie in grave periculum animae sua. &c.* That I preacht against the godly and wholsome Ceremonies of the Church, whereas there was not a word spoken against any approved Ceremony of our Church, but onely against unlawfull Innovations condemned by our Church: If they can name any truely, I will loose my life.

42. And although *Hac lis nunquam pendebat coram Episcopo visitatore*, for Bishop *Howson* kept no vifitation till my cause was transmitted to *London* and *York*; they made that damnable sequestration twice: first, before the suspension sealed the 9 of August 1628. which because they thought to be wrong, they amended that error with a capitall crime, for scraping out the date, and what they would beleave and writing other words or figures in place thereof, they sealed that false

false sequestration againe, contrary to their oath in these words: *Statuimus etiam ut Sigillum Commune nunquam alba charta aut Palimpsesto opponatur sub pena perjurii & perpetuae amotionis ab hac ecclesia, illius qui opposuerit, & qui ad id faciendum consenserit, & ad satisfaciendam pro damnis sint obligati.*

The Common seale must not be put to scrape parchment under the paine of perjury, and expulsion out of the Church of Durham, and they must be bound to make satisfaction, for the wrong done.

These treacherous Durhams, Doctor *Cosin*, Mr. *Jones*, with their fellows were not content with their Villanous casting me into the whirlepoole of the high Commission, where I have been tost from Durham to London, from London to York, from prison to prison, more then 13. yeares together, and utterly undone by their barbarous, more then Turkish and Pagamish Practises.

They were not content I say, to plague me with all manner of punishments the mercilesse Commissioners could inflict upon me, in all the foresaid places, but in the Chappell houses they would bite me, and preiudicate my cause before it came to triall, with a malicious sequestration of my living twise tealed in the compasse of one moneth, and that perfidiously and unndrowsly fraughted with diabolicall calumniationes.

They perjuriously have offended in detaining from me all that I have lost these 14 yeares since 1628 with above 1200. pound, which I have spent since this Parliament began in maintaining witnesses, &c. whilst they maintaine their witnesses: as they have done all their suits of law against me upon the Church cost, and by the statutes of Durham Church, which they tooke their Corporall oathes to obey, they are bound to pay to me, as appeares by the 14. and 15. Chapters.

If any Prebendary be absent from Durham Church, being hindred by any lawfull impediment, and namely by imprisonment, he shall enjoy all profits, and commodities arising any wayes from his Prebend, as if he had all that time beene present.

The words of the statute are these. *Quod si ob aliquo illorum impedimento (viz. professionem ad Parliamentum & moram ibidem, incarcerationem non voluntarium &c.) aliquem Canonicoꝝ abesse ab ecclesia hac contingerit, in omnibus tamen commodis & emolumentis, ratione corporis prebenda*

præbenda sua, et quotidianarum distributionum, a dicta ecclesia percipiendis, pro præsentē haberi volumus.

I *Peter Smart* one of the Prebendaries have beene absent from the Church of Durham 12. yeares, I have beene all that time *Ligatus impeditus* : for I have beene by my false brethrens fault and procurement imprisoned, and by wrongfull excommunication, suspension, and degradation as is adjudged by the high Court of Parliament, kept from my house and Church, and all my meanes, hath beene taken from me, the sum of all which amounted to above 14000. pound, a great part of which I should have recovered of Doctor *Carre* and his heires, which because the Deane and Chapter hinder me from obtaining, being mine owne, which hee wrongfully got and possessed, I am to have it of the Deane and Chapter of Durham, and by their oath they are bound and must pay it me, besides satisfaction, they must make for other wrongs they have done to me and mine.

They perfidiously granted the registers office to *Thomas Bullock*, and *Abraham Clarke*, there being a Chapter Act for my Sonne *William Smart*, to succeed Mr. *Browne* according to his petition, granted upon a great Chapter day, themselves perswading mee to take him from the universitie to put him to the Inns of Court, and to make him a notary publique, which being done, they being offended with mee for withstanding their Popish innovations in the Church, treacherously beguiled my said sonne to his great losse and undoing, and they suffered Mr. *Browne*, who enjoyed the said office, to sell the same to the said *Bullocke*, and *Clarke*, contrary to a Chapter Act, expressly forbidding him to sell it, but to leave it to the Chapters free gift, as he freely received it, they committed a double perjury in this, first in making two Registers put joyntly in one patent, whereas by statute & custome, there must be but one register, and in swearing *Bullock*, and not *Clarke*; contrary to the expresse words of the statute. *Omnes præter pueros jurabunt.* All members of tge Church except *Boies*, must take their oath.

46 They made a lease to Mr. *Toby Blaxton*, for the use of Mr. *Cosin* of hay ground belonging to mee, which I had enjoyed many yeares, by custome of the Church as ten prebendaries alwayes have done, they made a lease (I say) of that, which by custome only useth to be holden, and not by lease, which is manifest perjury, of which no president can be shewed, never any lease was heard of before to be made in that kind.

47 They

47 They prejuriously offended in making to the said Cofin a lease of the Tith Corne of Pittington, allotted to the 4. Prebend, which was mine.

They granted likewise to Doctor Carr, a lease of my Tyth Corne of Shadforth, belonging to the 4. Prebend.

They perfidiously wrought meanes to put me out of my living, and brought in Doctor Carr, who had got in the space of 11. yeares, above 4000. pound out of my livings, which they doe all they can to keepe from me, though the Parliament acquitted me of all censures, whereby it is manifest, that Doctor Carr was never prebendary of Durham the 4. Prebend, which was mine, being never actually void.

48 The statutes of the Church, viz. Cap. 17. have these words. *Volumus ut singulis Anni terminis stipendia omnia tam Decano & Canonici quam aliis Ministris, numerentur, & solvantur.* And againe *Statuimus & ordinamus; ut Thesaurarius qui pro tempore fuerit stipendia omnia prout statutis nostris assignantur tempore suo numeret & persolvat, & illa etiam quae sub anni exitum pro Communi dividenda sunt solvenda.* Stat. cap. 22. *De officio Theaur.* These clauses of the statutes, some of the treasurers have not observed, as well in not paying where it was due, as also in paying where it was not due, where both the statutes and Custom of the Church forbid them to pay, and as I understand, they have made Chapter Acts against me, to keepe me and mine from my owne, they conspired altogether to be perjured, and to divide my moneyes amongst themselves.

Doctor Duncon late treasurer of Durham, refuseth to pay me the stipends belonging to my prebend, which were unpaid to Doctor Carr, amounting to the sum of about 40. pound, and neither he nor Doctor Nayler now treasurer, will pay to William Wisbrington my servant the stipend due to him, though by their oath they are bound to pay stipends *Decano & Canonici & aliis Ministris*, whereof he is one to the Deane and Cannons and other officers whereof he is one.

49 Yet the most prophane Epicurisme, and Sacralegious impiety of the Deane and Prebendaries appeareth in bestowing of Church livings with charge of soules, of which if they be very commodious, they will accept of themselves, as Doctor Cradock did North Allerton worth 200. pound *per annum*, having above 600. pound *per annum* before hee tooke it, not to preach there nor reside upon it, being Bishop Neales Chancellor, Prebend of Durham, and Vicar of Gainford (for he never preacht there nor ministred the Sacraments, nor said service) but to sell

it, for 500. pound, which the minister that bought it, held but two yeares till *Craddock* dyed, afterward Mr. *Blaxton* got the same North-Allerton having a Prebend of Durham, and parsonage of Sedgelyeld worth 800. pound *per annum* at which living he never preached for 16. yeares nor said service, being lusty and able enough to doe any thing, saving the duties of his calling.

This man resigned and bargained away many livings; Woodhorne, Red Marshall, his Arch-Deaconry of Yorke to his Sonne in law Doctor Cofin, his Prebend of Yorke, and Vicaridge of Allerton to his Sonne *Thomas Blaxton*, and lastly his rich parsonage of Sedgelyeld and Prebend of Durham to his Sonne *Robert Blaxton*, both worth 800. pound *per annum*.

50 Of all other, their execrable impiety, is seene in committing the charge of soules to them that they know are incapable, as namely *Wiston Gilbert*, to *Joseph Craddock*, the foresaid Doctor *Craddock*'s Sonne, who was not full minister, nor yet is, neither did he ever preach, or say Service there; not long after, they gave to the same *Joseph Craddock* another called *Walsend*, worth about 60. pound *per annum*, where likewise he never officiated, but presently he sold them both, one to *Henry Hutton* Clerke, and the other to Sir *Nicholas Tempist* for 220. pound, after these two he got a third living called *Middleton George*, where he never did any service nor liveth there, but with the money he got for these places, hee bought a Commissary ship, of Richmond in Yorkeshire, whereof he hath made extraordinary great profit, whereby divers complaints have beene made against him.

Likewise they have given to *William Smith* a Minor Cannon, the Vicaridge Edlingham, about 40. miles from Durham, contrary to the statute in the 24. Chap. that the benefice must not bee above twenty foure miles from Durham, where he seldome or never commeth, nor keepeth a sufficient Curate.

But they refuse to collate upon one Master *Carwardine* a painfull preacher, the Vicaridge of *tycliffe*, which by the order and custome of the Church, I *Peter Smarth* Senior Residentiary, have presented him unto having right so to doe, as was proved this Parliament, by the testimony of two witnesses, and they keepe in a deboyst and scandalous minister, one *George Leake*, as appears by a petition, at this time presented to the Lords of the Parliament, by the parishioners there.



O F all the aforeſaid Fifty Superſtitious Innovations, in Services and Cereemonies of irregularities, and tranſgreſſions againſt the Church of *England*, Articles of Religion, Injunctions, Rubricks, Canons, &c. Now let us take a view and ſee, of which amongſt the 50. I, or my accuſers and perſecutors of *Durham*, *London*, and *Torke* are moſt guilty, and deſerve more to be puniſhed.

1 Innovators in *Durham*, contrarie to the Injunction, commanding Altars to be removed, and Communion Tables ſet up: have done quite otherwiſe, they have caſt out of the Church lawfull Tables, and brought in unlawfull Altars.

2 They have left the language of their Mother the Church of *England*, in uſing the word Altar, and leaving Table.

3 Inſtead of a decent Table, they have ſet up a brave and ſumptuous Altar, with much Superſtitious and unlawfull Furniture.

4 Inſtead of a Wooden Table, ſtanding on a Frame, they made a Stone Altar, on a Wall, or ſet one Pillars, and conſequently heavie and unmovable, whereas it ſhould be light and portable, that it might be removed as occaſion requireth.

5 The Rubricke commands the Communion Table be placed where Morning Prayer, and Evening Prayer are appointed to be ſaid, that is in the body of the Church or Chancell: but they place their Altars at the Eaſt end of their Chancells or Quites, where Evening Prayer is never ſaid, nor all Morning Prayer, ſo that the People cannot well heare, nor be ſo well edified.

6 Our Church commands that the Miniſter Officiating, ſhall ſtand at the North ſide of the Table, but they ſet up Altars or Tables Altar-wiſe, along by the Wall, with neither ſide toward the North.

7 Our Lyturgie, and all our Church Books uſe conſtantly the words Miniſter, Sacraments, Communion Table: but our *Durhamers*, and *Torkers* ſay faſtly, that the words Altar, Sacrifice, Prieſt, are indifferently uſed in our Lyturgie, where indeed they

are never used, only in the Rubricks Priest is used sometimes, never in the Text: Minister is used alwayes in the Text, and sometimes in the Rubricks.

8 They preferre Altars, Priests, Sacrifices, before Communion Tables, Ministers, Sacraments alledging falsly that the Fathers of the Primitive Church did so. I say the learned Divines that reformed the church of England, rejected many things, which some of the Fathers erroneously maintained, as namely this of Altar, Priest, Sacrifice, and our learned Bishop *Morison* saith the same, That their libertie of Speech, occasioned in Romanists that prodigall error in Doctrine.

9 They removed the Font from place to place, from the East end of the Church to the West end, from the North to the South, where lately it stood. I say, with the Injunction, the Font must not be removed, and 81 Cannon, the Font shall stand in the ancient usuall place.

10 They adored their brave Altar, making legges to it, and bowing down their bodies oftentimes, and profoundly before it, more then ever the Papists use to doe: I say the Table is as holy as the Altar, yet none make legges to the Communion Table when it stands as the Church appoints, in the body of the Church.

*In these 10. points concerning Altars, judge rightly o Bishop and High Commissioner, who maintains the truth? who obeies the Laws and orders of the Church of England, they that did all things wrong, or I that opposed my selfe lawfully against their unlawfull Innovations; yet you have condemned me only for doing my duty. But did you ever punish the wrong doers mine adversaries? did you ever call them in question? did you amend any thing that was done amisse in the Church? No verily, but you have assisted, cherished, and rewarded them with great preferments; you have joyned with them in persecuting me with all rigour and extremitie. As for example, Doctor Duncon, one of my spightfullest persecutors hath written a Treatise call'd A Determination in detence of Altars, and bowing down before Altars, which is a Ceremonie not allow'd by the Church of England, but forbidden by the Act of Parliament for uniformitie: yet he proveth it by many foolish reasons, amongst which this is a
principal*

principall one, the Altar is the most holy thing the Church of God hath, therefore it must devoutly be bowed unto. His words are these, or to this effect; Sanctitas, & excellentia Altaris præ reliquis omnibus in Ecclesia: and againe, Altare est optima, præcipua & sanctissima pars universæ supellectilis Ecclesiasticæ. The sanctitie, the excellencie of the Altar above all other things in the Church. The Altar is the best, the noblest, the holiest part of all Ecclesiasticall stuffe or implements.

And againe thus he writeth, The Latine Worthies (Heroes) terme it Sacrum, Sanctum, Venerandum Altare, sacred, holy, venerable Altar: and they make comparison saith he, Inter Altare apud Christianos, et Sanctum Sanctorum apud Judæos, illudq; multis nominibus præferunt.

Hinc etiam est quod Altaria septis et cancellis, undiquaq; munire et vallare consueverunt: ne laicorum aliquis propius quam par est, ad Altare accederet.

Heroes scilicet; rather Blasphemous wretches, which dare compare their false Imaginary, Idolized Altar, set up in Churches by Antichristian Priests, in the place of Gods holy Table, compare it I say, and in many respects preferre it also before the sanctum sanctorum of the Jewes, the inward most holy Sanctuary, into which the High-Priest alone might goe, and that no more then once in a whole yeare: read what Saint Paul writes, Heb. 9. 2, 3. to the 11.

And as the most holy inward Sanctuary, where the Arke of the Covenant, the Tables of the Law, the 10 Commandements, &c. were placed, was divided from the outward Sanctuary by a second Vaile, so must our Priests have a holy Chancell parted from the Church, with Railes, and with in that Holy, Holy, Holy Sanctuary or Chancell where the Altar that glorious ^{seats} must stand enclosed with Raile to keep our laike from approaching to neer the Sacred Altar. Thus much, and twenty times more, writeth Bishop Neales Chaplaine Duncon, in justification of Altars, and Altar-cringings. I wonder that none of you Bishops, Deanes, and arch-Deacons, have taken this Duncon with his determination unto examination, that it might be purged with fire, as many better Bookes have bin; I know some of you have seene it, and perused it: The learned Bishop of Lincolne, in his Holy Table Name and thing, writes, that lately there came to his hands a certaine Determination concerning Altars,

Edw.

a Treatise well Languaged, but of poore stuffe. poore God knows, hungry and ragged, nasty and scab'd, and swarming with loathsome vermin, as by Gods helpe I shall make manifest to the world hereafter, if no man else will take it in hand.

11. The Church of England commands, that all Monuments of Idoltry and Superstition, Images, pictures, paintings, crosses, Crucifixes, Candlesticks, &c. be defaced and abolished, that no memory of them remaine in walls, windowes, or elsewhere. These I preached against, and for preaching this truth, I have bin persecuted by them, who instead of defacing Images, they have given them new faces, bravely painted and gilded, instead of abolishing them, they have multiplied them, and renewed their memory in walls, windowes, copes, &c.

12. They reject the *Homilies*, because they disallow Images, Altars, and other Superstitious Ornaments, with Organs and chanting, without understanding: I defend the *Homilies*, and the Doctrine of the Church of England taught in them.

13 They terme their Images, and other Superstitious trinkets Ornaments of the Church: but I with the *Homilies*, *St. Bernard* and *Hemingius* say they are disgracements of religion, and impediments of pietie; they are abominations in the sight of God, and godly men.

14 They taking libertie to themselves to set up Altars and Images, and to abolish the Sabbath day, the name whereof they cannot endure to heare; have taken away the ten Commandments quite out of *Durham* Cathedrall, because the 2. forbideth Images, the 4. enjoineth the observation of a Sabbath; this they have done contrarie to the expresse words of 84. Cannon.

15 They have used Copes, and other superstitious Vestments falsely called Copes, at their Altar, when there was no Communion, and after every Sermon to say Prayers in Copes, contrary to the expresse words of the Advertisement, and the 24, 25. Can.

16 They have Preached, and justified him that Preached in the Pulpit, and sate in his stall wearing a Cope, and not a Hood, contrary to the Advertisement, and the 25 Cannon; and they did Article against me, and censured me at *Yorke*, for blaming in Mr. *Burgain* of *Durham*, this notorious irregularitie: but him they excused, they never call'd him in question.

17 They used in *Durham*, and still they use, not decent, but sumptuous Copes, embroidered with Images; and they have used py-bald, curtaild, ridiculous Vestments, even at the administration of the holy Communion, contrary to the 24. and the latine Canon *de officio Decani*, which command decent Copes to be used, never but at the Communion: they forbid all Vestments. *superstitious contaminatas*, defiled with Superstition, that is, such as have Images on them, or have bin used at Masse.

In these 7. points concerning the abolishing of the Monuments of Idolatry, defacing of Images, rejecting the Doctrine of the Church of England in the Book of Homilies against excessive cost upon Organs, Altars, Idols, which falsly they call Ornaments of the Church, being indeed pollutions of Religion, and abominations.

In taking out of the Church the Decalogus, because the 2. Commandment forbids the bowing down to Images, and the 4. commandeth the keeping holy the Sabbath. In using Copes at the Altar, when there is no Communion, and those not decent, but either rascall Robes, very foolish coats or exceeding sumptuous, glittering with Images: in preaching in a Cope, sitting in a Stall in a Cope to heare Service, when Copes are forbidden, and Hoods enjoined. In all these 7. judge O Bishop or High Commissioner, who is faulty, who transgresseth the Laws and Orders of the Church? which of us is conformable to the Church of England? who deserves punishment, and who should be rewarded? I have observed all these Laws and Canons, yet I have been punished with all rigour and extremity: my persecutors of Durham and York having broken all Laws of the Church have never been call'd in question; some of them have been advanced to high dignities, and preferments. Is this Prelaticall Iustice? is this Episcopall government? surely the judges of hell, Minos and Radamanthus would never pronounce so unjust sentences.

18 The 49 Injunction commandeth that Musicke be not abused in the Church; that the Common Prayer should be worse understood. That there should be modest and distinct singing, to the intent all may be understood plainly, and the sense perceived: But *Durhamers* have used excessive Musicke, both Instrumentall and vocal, even at 6 a clock Prayer in the morning, used to be read plainly, and the administration of Sacraments, wherby those holy actions have been greatly disturbed.

19 The preface to the Communion Book commandeth Anthems to be cut off, and *Psalmes* are allowed to be sung before and after Sermons: But our Innovators of *Durham*, have forbidden all singing of *Psalmes*, till this last yeare 1641. from 1629. all which time no *Psalmes* hath bin sung in *Durham Church*.

20 The *Nicene Creed* hath been sung, not after the manner of distinct reading, that the people might understand, and the people have bin compelled with fighting and brawling to stand on their feet, though they could not repeat the same *Creed* in an audible voice, as the 18. *Canon* appoints.

21. They tooke for Assistants at the Communion, the whole quire men and Children which communicated not, contrarie to the custome and practise of all Cathedrall Churches.

22 They chaunted or approved him that did sit in his stall to sing prick song, which both custom and Law forbids *Preachers* and *Præbends* to doe; but they would not suffer *Psalmes* to be sung, that all the Congregation might sing with them.

23 & 24 They took the Morning Prayer at 6 of the clocke quite away for two yeares together, a most impudent Innovation, contrary to all the Cathedralls of *England*, and in this they violated many Lawes and Injunctions, especially the Injunction made by Commissioners under the great Seale of *England*. *prime Eliz.* for the Church of *Durham*; and in so doing, they incurred the terrible crime of perjury, because that morning-prayer was established by Law and custome, which all took their othes that they would observe.

25. They confounded and turned all forenoone services upside downe, by saying the whole ordinary service, with *Psalmes* and *Chapters* read at six of the clocke in the morning, and saying a new found second service, withour either *Chapters* or *Psalmes* betweene ten and eleven, the usuall time in all Churches for the ordinary service to be said.

26. They removed the ordinary service a whole twelve Moneth together from Ten of clocke to eight, and all that time they had three forenoon services: afterwards they placed the ordinary and most solemne service both Sundayes and working dayes, in the roome of morning prayer at six a clocke, and they called the people thereunto by the ringing of six bells, to which

which not three persons usually resorted, in Winter time especially.

27. They did not observe the time, place, order and fashion of rights and ceremonies, as the 14. Canon prescribes, without adding or diminishing any thing in matter or forme.

28. They said evening prayer in the accustomed place alwayes; but the Altar at the East end of the Quire where they said their second service, is no accustomed place for any service; but it is an Innovation in *Durham*, begun by Bishop Neale's Chaplains.

29. They made Chancels within Chancels, contrary to the *Rubrick*, which saith chancels shall remaine as they were in times past: a strange Innovation.

30. The Act of Parliament commands all Churches to be Uniforme, but *Durham Cathedral* was agreeable to none in their forenoone Services.

31. No rite, order, forme or manner of saying *Mattens*, may be used in *Cathedralls* or *Parish Churches*, then what is appointed in the Booke of *Common Prayer*, and if any Person compell by deeds or threatnings, to say Prayers in any other manner, let him be Indicted, Mr. *Cosin* and his Associates have transgressed against this claus of the Act for uniformity, oftentimes notoriously

32. They suffer not the Preacher to dismiss the Congregation, but the Sermon being done he comes downe from the Pulpit, and another goeth to the Communion Table, and having said 2, or 3 Prayers, he saith *the Peace of God*, and the People depart, which is grounded upon a *Rubricke* misunderstood.

33. They have spoken, and Preached against the Religion established, terming the Reformation of our Church a deformation, and the Reformers ignorant *Calvinisticall Bishops*.

34. They tooke upon them to make new Orders for the observation of unlawfulfull Services and Ceremonies, for which they are Excommunicated.

And they have given to the Bishops transcendent Authoritie in ordering Church matters, which notwithstanding is limited by the locall Statutes of *Durham* Church, and by the Canons, his Office is to Preach, and not to hinder Preaching &c.

35. They make *Gloria Patri* a fourth Creed, and therefore they injoyne the Ceremonie of standing, which is a Prayer, and a part of the Letany, at which all must kneele.

36. They

36 They lighted on *Candlemas Day* more then 200 waxe Candles, when none were needfull, the day being lengthened 2 houres, the 2 of *February* being equall to the 18. of *October*. St. *Lukes*, on which Day no Church lighted Candles.

37 They constantly observe that unlawfull Ceremonie of turning faces to the *East*, nor allowed by the Church, and some when they officiate at the Communion Table, looke toward the *East*, turning their backs to the *People*, after the manner of *Mass* *Priests*.

In these 20. from 17 to 37. mine Adversaries of *Durham* have offended, they have violated above 40. Orders, Canons, Injunctions, Rubrickes, not onely in Ceremonies, but in the most substantiall parts of Gods Service and Sacraments, yet which of them was ever punished, convented or Questioned before a Bishop or other Ecclesiasticall Judge for so great and so many presumptuous irregularities, and Innovations which have overthrowne the whole frame of our Church Discipline, and Government: I, that to my knowledge have Transgressed in nothing, I that oftentimes offered the Commissioners. Bishop *Harner* and his Colleagues which censured me so cruelly; that if they would shew me my error, and in what I offended against the Church of *ENGLAND* in Doctrine or Ceremonie, I would amend and make satisfaction: But it is great Tyranny and Divellish oppression to kill a true Man, unlesse he will betray the Truth, and renounce his Religion.

O ye Bishops and other Spiritual Iudges, how terrible have you been in destroying painfull Preachers, for not observing the Crosse in Baptisme and other trifling Ceremonies.

But these monstrous Hell bounds of *Durham* and *Torke*, these Popish, Hereticall, Arminian, Schismaticall Innovators, and most pernicious corruptors of Religion amongst us: you let them scape, nay some of you have abetted and assisted them in persecuting me and others living peaceably amongst you: you help these Enemies of God to afflict and vex me: you honour and reward Wolves, and make them strong to worry Christs Sheepe and Lambs.

Psal. 94. O Lord God to whom Vengeance belongeth, thou God to whom Vengeance belongeth, shew thy selfe.

Asite thou Iudge of the World, and reward the proud after their deservings, and so forth to the 6 Verse.

FINIS.

the negligence of the printer, a whole sheet of paper omitted, and a fine hard put, though there want